The Pulpit

A Journal of Contemporary Preaching

Walter R. Courtenay:

WORK'S DIMENSIONS

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VOL. XXVI, NO. 9 SEPTEMBER 1955

We Can Serve as Sparks to Spread the Fires of God's Penetrating Light

'I WILL AWAKE THE

THE psalmist proclaimed: "Awake, my soul! . . . I will awake the dawn!" Not, mind you, "I will *await the dawn.* With stubborn confidence that God's wisdom, and love, and power will bring the dawn. And when it comes, it will find me willing and resolved to live in its light." We are not discounting the importance of that. Many a God-given dawn has proved unavailing, because those to whom it came were preoccupied or indifferent or cynical; because they were not expecting it, and failed to take advantage of it.

But we are concerned with something immeasurably more significant. "Awake, my soul! . . . I will awake the dawn!" That is, "I will cause it. It will come in and through me. A dawn that, apart from me and except for me, would continue to be dark. I will make the difference, as its agent and not just as its beneficiary."

These words in Psalm 57 were written by David when he was a fugitive from the soldiers of Saul. He was without help or hope. He turned to God, asking for a dawn in his unrelieved darkness.

> Be merciful to me, O God, be merciful to me,
> for in thee my soul takes refuge;
> in the shadow of thy wings I will take refuge,
> till the storms of destruction pass by.
> I cry to God Most High,
> to God who fulfills his purpose for me.
> He will send from heaven and save me,
> he will put to shame those who trample upon me. *Selah*
> God will send forth his steadfast love and his faithfulness!
>
> I lie in the midst of lions
> that greedily devour the sons of men;
> their teeth are spears and arrows,
> their tongues sharp swords.
>
> Be exalted, O God, above the heavens!
> Let thy glory be over all the earth!
>
> They set a net for my steps;
> my soul was bowed down.
> They dug a pit in my way,
> but they have fallen into it themselves. *Selah*
>
> My heart is steadfast, O God,
> my heart is steadfast!
> I will sing and make melody!

Then came his momentous realization that God will send the dawn, not for him but through him. "Awake, my soul! . . . I will awake the dawn!" Isn't that a whale of a text?

In my first pastorate, I was never able to elicit from my most active layman any more appreciation of my preaching than "That was a good text." It satisfied me then. It satisfies me now. Remember the text. Never mind the sermon.

Called to Act as Medium

How David understood the dawn, and what he supposed it involved and justified, leaves a great deal to be desired. It is discredited by our knowledge of God in Jesus Christ. But the enormously important matter of fact remains, both valid and vital, that it was disclosed to David that the dawn for which he prayed was waiting for him to accept his assignment as the means by which it could come, and that he must do more than await it!

It was the privilege and responsibility of his belief in God, to offer his initiative and resourcefulness and courage and action as the medium through which God could bring a dawn that otherwise would not come. It was up to him to move over from being a part of what was darkness to being a part of the dawn that could come only with him as its cause and agent. This is precisely what makes our knowledge of God in the Old and New Testaments good news instead of good advice, headlines instead of editorials, events instead of ideas or ideals.

There is Gideon in the Old Testament. For seven years his people had been at the mercy of camel-riding Bedouins, who plundered and kidnaped and murdered at will. He and his people were demoralized by self-pity and resentment and loss of faith. If God knew and cared, why did he allow such things? Young Gideon was talking, as he screened some wheat in the shelter of a winepress where he could not be seen. A voice said to him, "Hail, man of valor. God wants to act through you. While you are waiting for God, he is waiting for you. He refuses to do for you what, for your sake, he must do through you. Awake your soul, so that you can call forth a dawn, that, except for you would not come." And something inside of Gideon responded to that, as something inside of us will respond to the same kind of claim on what is virile and bold and responsible.

There is Titus in the New Testament, who came

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By Emory W. Luccock

DAWN!'

o know God in Christ through the preaching of Paul. Whereupon Paul left him on the island of Crete. Titus did not like the people there. They were "liars, evil beasts, lazy gluttons." Titus wrote to Paul that a mistake had been made. He wanted passage money and permission to leave. Paul replied, in the letter that we have in the New Testament, that the intolerable contrast between the Cretans as Titus found them, and the knowledge that Titus had of God's merciful and redemptive and invincible love in Christ, explained why Paul had assigned Titus to Crete. Paul's hope was that God could bring a dawn into that darkness, by means of Titus. So Titus stayed. Nineteen hundred years later, when archeologists uncovered buildings of the first century on the island, they found chapels "dedicated to our beloved Saint Titus." He awakened his soul, and so awakened a dawn which would not have come when it did if he had not stayed and become the decisive factor.

Climbing the Ladder

Life is not what we find. It is what happens to what we find; the effect that we have on it; the outcome of our having been involved in it. We are meant for the role of farmers. People are in need of food. Energies are in the untilled soil, in the unsown seeds, in the sunshine, in the showers and in fertilizers, that make possible a harvest of food only if and when the farmer accepts and carries out his assignment. We are meant for the role of physicians. Diagnosing in order to prescribe and cure. Accomplishing what, apart from the difference made by the physician, would not be brought to pass.

We are meant to climb what William James called the Ladder of Faith: On the first rung, we are dissatisfied and displeased. On the second rung, we wonder whether what dissatisfies and displeases us was meant to be and has to be, what it is. On the third rung, we ask ourselves whether or not we can ourselves make it different. On the fourth rung, we make resolutions and take initiatives of rebellion and of dedication. On the fifth rung, we discover that this is what most differentiates us from all other forms of life, and offers us a philosophy of life for which we can have reverence, about which we can be enthusiastic, by means of which we can matter and make a difference, and in which we can find self-realization and significance.

No more valid aim ever is needed for higher education than to educe, to develop and to discipline the faculties of thought, judgment, discernment, decision, initiative, and fidelity, and to unite them in awareness and concern and accountability and voluntary responsibility, until, as the effect of being educated, there will be dawns in darkness that would, except for education, be darkness without dawns.

There is considerable insistence that education has primary responsibility for the mind, and that, more than anything else, it is supposed to quicken intellectual curiosity, to guide intellectual inquiry, and to cultivate intellectual integrity and ability and utility. In the light of what we have been learning about other human faculties besides the mind, and about how much they matter in determining what people become and do, we are reexamining this idea of education as considerably less than definitive.

As a matter of historic fact, intellectual education, of itself, has proved to be more of a liability than an asset. The assumptions by which life is governed and the incentives by which it is moved to be and do, must be examined, enlightened, disciplined and developed, so that the self that uses the mind will be able to understand and fulfill its assignment. Little Jack Horners have to be brought out of their corners. They have to be provided with something worthier in the way of self-judgment and self-satisfaction than the size of the plum they are able to pull out of their pies. Their perversities, as well as their inadequacies, have somehow to be overcome.

Religion Essential to Education

This is where religion is indispensable in education. It offers us salvation, not for but from ourselves, so that we are free to yield to the claims of our knowledge of God and his will, free to be the means through whom he can bring his dawn, that except for us, as saved and freed from ourselves, would be darkness. These are more vital to education than the packing of the mind.

Until people emerged, what was going to happen was predetermined. When people emerged, what was going to happen depended on their free agency. It is to this decisive free agency that God speaks through the words of David: "Awake, my soul, and I will awake a dawn!"

The one justification for, and judgment of, all

religious observances, as well as all education, is in making possible an uncoerced and effective response to that: with a love that believes and hopes and endures all things, and never fails as love; with the cross of self-giving as God's signature and affidavit.

The dawn may be *in what we are.* We are not what we ought to be. We do not have to be what we are. There can be a dawn. Not by our waiting for it, but by our effecting it. No other form of nature is as susceptible to change as human nature. By looking at ourselves, talking with ourselves, and deciding for ourselves, we can contrive changes in ourselves that are altogether impossible for a cow or a carrot, for a tree or a toad, or for a sun or a star. There is something within us that was born not of the flesh but of God's Spirit, that is capable of discontent and rebellion and aspiration and becoming different. We are surrounded by intangible and dynamic realities of truth and beauty and goodness and love, the emissaries of which are within the ramparts of our self-sufficiencies, carrying out acts of sabotage that sooner or later are bound to perturb us. And our perturbation can be made by us the visitation of God, in response to whom our soul can be awakened, and we can awaken dawn in the darkness of what we are. This is to pass over from death into life, before physical death.

Penetrating Light

I see it happen on the campus where I live and work. It is thrilling and faith-renewing. I do not have to cite Schweitzer or Kagawa or St. Francis. The light of God is penetrating the darkness of people and personal relationships right here. God brings it to pass, not by our believing in it and waiting for it and responding to it when it happens, but by our cogitations and discriminations and decisions and initiatives, awakening ourselves and so awakening the dawn of what we become.

We can call up a dawn *in other people,* too. When I was a pastor of the American Community Church in Shanghai, a lovely young woman came out to visit her parents. She was an undergraduate in an American university. One Saturday night she committed suicide. In preparation for her memorial service, her parents and sister let me read her diary. They gave me permission to quote her last entry in that journal. It meant so much to me and to the many who attended the service that I was authorized to pass it on "wherever it would be of help, so that she, though dead, could continue to speak." This is what she had written: "I hope that heaven will be where other people want my best."

To create a market for anyone else's best, to want it and rejoice in it, is to bring heaven to earth, to call up a dawn in darkness. During thirty years in the ministry I have discovered no more rewarding privilege than to be a customer f qualities of character and conduct that are s perior to, and more expensive than, those mo likely to be on display. When these qualities are demand, when there are patrons for them, th are elicited; just as when they are ridiculed a rejected, they are likely to be kept out of sight. I you know of a more desirable effect of friendsh and affection than to awaken this kind of daw

We can awaken dawns in our families, in o fraternities, in our communities wherever we a involved in darkness—not by asking what cou happen if someone else did something else, but h asking what could happen if we did *this,* and s deliberately awakening ourselves that through u a dawn comes. We become farmers and physician We become outposts and colonists of God's Prov dence. We become yeast in dough.

"Awake, my soul, and I will cause a dawn!" submit that to myself and to you as a clue to hu man existence, as a significance we can have an a difference we can make; as well worth thought decision and action.

Pastoral Prayer

By William Cardwell Prout

Walnut Street Methodist, Howell, Michigan

O GOD, Guide and Father of us all, we com before Thee this morning in deep humility When we measure our lives by Thy goodness, w are sorely troubled. Thou hast always been mind ful of us; may we be more mindful of Thee. Durin this hour of worship, lead us as People of The Wa closer to Thee, to the fount of every blessing.

This day, O God, we commit unto Thy love an care all whom we hold dear—our families an loved ones, our neighbors and friends, those asso ciated with us in our daily work and those whom we serve. May all of us, O Lord, look to Thee a our strength and our shield, and find the assur ance which we need.

We remember before Thee this hour those weighed down with the burdens and cares of life. The sick of mind and body and spirit need the inspiration which comes from Thee. For those feeling anxiety over a loved one, we ask the quiet ing touch of Thy love. Be with those here now facing temptation and may we all be led to do that which is right in Thy sight. Free us, O Lord, from all those forces without and within which seek to undermine our faith and to uproot our confidence. And may we know that in quietness and in trust shall we find our strength.

As we take up our work following our worship together, help us to be aware of those who need a kind word, a helping hand and the fellowship of encouragement. In the Master's name we pray. Amen.

The Pulpit for September 1955. Volume XXVI, Number 9. Published monthly by the Christian Century Foundation, 407 S. Dearborn St., Chicago 5, Ill. Telephone HArrison 7-5380. Price this issue: 30 cents; $3 a year in U. S. A., $3.10 in Canada. Foreign $3.35. Copyrighted 1955 by Christian Century Foundation. Entered as second-class matter May 14, 1942 in Post Office at Chicago, Ill., under the Act of March 3, 1879.

Labor is a treasure to men.—Aesop, *Fables*

Work's Larger Dimensions

By Walter R. Courtenay

"Do not labor for the food which perishes, but for the food which endures to eternal life." John 6:27.

JESUS once said to men whose primary interest was in bread, meaning the material things of life, "Do not labor for the food which perishes." Do not live like cattle whose primary interest is fodder. But live like men made in God's image, whose interest ought to be in growth toward God and the eternal love of Him who truly loves.

I thought of these words of Jesus as our summer trip came to a conclusion. We left the Empress of France at Montreal and drove to Ottawa, Canada's lovely capital, where we spent the night. The next morning as I was having the car lubricated the attendant asked me many questions about our summer journey. When I completed a brief survey of countries visited he said, "And what are you going to do now?" I replied, "Why, I'm going back to work." To this, with a touch of irony in both face and voice he said, "That is the trouble with trips and vacations; you always have to go back to work."

A Means to Happiness

As we rolled across Ontario's highways to Port Huron where we re-entered the United States, I found myself disagreeing with the attendant. I kept saying to myself, "He's wrong. Thank God vacations end in going back to work, to places of usefulness. Thank God there are places to return to, and work to be done. What a horror life would be if we lived in terms of outbound paths, but found no paths of happy, safe returning. Coming home is the best part of any trip, and coming home means coming back to work."

I have seen people who had no work, and they were not happy. I have seen the wealthy unemployed who live migratory lives, the people who live to escape the cold or the heat and all other inconveniences, but who have no work that enables them to make a major contribution to the world's stability and development. As I have seen them in transit they looked tired of life and bored, empty, and lacking in the qualities of those who fill a useful, vital place in life. I doubt if their easy dollars and liquid lives produce in them anything that may be truly called happiness.

I have known, also, the needy unemployed. I saw them in the depression years, calling at my study or home for help, wanting work, something to eat or a place to sleep. They had no work, and they were not happy.

Then there are the elderly unemployed, the superannuated, who have been told that they have reached retirement age and must be placed on pension rolls. Their work-lives are over, but being free from work does not make them happy.

To this we must add the handicapped unemployed, and especially those who, in the power of life, must retire from activity because of impaired health. They have no work, and they are not happy.

Brave men are found in many places of the earth, but the bravest I have known are those who, having been shelved because of advanced years or ill health, refuse to give up and go on making a vital contribution to the world in spite of interrupted vocations.

To lack work is always a tragedy to a man, for in our lives work is the fundamental basis of everything that makes life good.

A New Eden

This fact came to me as a discovery and not as an inherited teaching. The church did not teach me to so believe. How well I recall the teaching concerning Adam and his expulsion from Eden. God's command to man to till the soil and to earn his livelihood in the sweat of his face was always set forth as a curse upon man for disobedience. Work was set forth as foreign to man's nature. I do not believe that such is the case. I am convinced that the command to work was an expression of the wisdom and kindness of God. God put man to work to keep him from wasting his energy and time in fruitless worry about the wrong done. It is as if God were saying to man, "You lost the Eden I gave you. Now, work and create one for yourself. By this path find your place, your happiness and your salvation." God gave man work, not to burden him, but to bless him, and useful work, willingly, cheerfully, effectively done, has always been the finest expression of the human spirit.

Looking at Thomas Carlyle's birthplace—a small house set in a tiny village located in a not-too-productive agricultural area—one can well understand why Carlyle spoke so constructively on the subject of work. The home into which he

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was born, and in which he matured, was founded on work. To him all useful work was noble. He once said, "The great law of culture is: Let each become all that he was created capable of being." Again, "Blessed is he who has found his work; let him ask no other blessedness." Work, to Carlyle, was no curse. It was but the means whereby creative lives work out their destinies and contribute to the communal health and happiness of all. And would he not have us all believe that neither gods nor devils nor men can afford to be idle? To be any one of these three calls for activity, work!

Out of a man's labors come the forces and factors that bless. The things we prize are earned. All useful work is noble, and every useful worker is a nobleman. I therefore cannot agree with the attendant who said, "That is the trouble with trips and vacations; you always have to go back to work." Work has more dimensions than those of unpleasantness and necessity.

Life Demands Activity

1. *Work keeps us busy,* and that is important. One of the fine sentences from the poetic description of a good woman in Proverbs is this, "She . . . does not eat the bread of idleness." Indeed not. Instead,

> She rises while it is yet night
> and provides food for her household
> and tasks for her maidens.
> She considers a field and buys it;
> with the fruit of her hands she plants a vineyard.
> She girds her loins with strength
> and makes her arms strong . . .
> She puts her hands to the distaff,
> and her hands hold the spindle.

She is a busy woman, doing all in her power to make her place in the earth worthy of love and life.

Paul, writing to young Timothy, speaks of the young widows who become idlers, "gadding about from house to house, and not only idlers but gossips and busybodies, saying what they should not." He is convinced that no widow can qualify for help from the church apart from a life that is attested by good deeds, care of children, hospitality, and the innumerable important tasks wherein she seeks to do good. And what Paul wrote about widows could aptly be applied to widowers, too; yea, to us all.

It is well that we are all surrounded by compelling circumstances. It is best that life commands us to tasks. It is well that men have to punch time clocks, obey alarm clocks, face deadlines, move to meet the needs of customers, patients, clients, children, loved ones and friends. It is well that we have to live face to face with school bells, church bells and calendars. Left to our own convenience, who would live a disciplined, constructive life?

Life has no intention of letting us live idle lives. She diligently surrounds us with conditions that command us to activity; she is determined to keep us busy. We all get tired of being busy, and the soul, the mind and the body clamor for rest. Life's program of work includes such times. But God knows, and history proves, that the happy ma not the idle man, and no life is complete or ha until it finds its work, its peculiar task, its spe vocation.

Charted Course

2. *Work gives life direction and purpose.* soon as a young man says to himself, "I'm going be a doctor—a lawyer, a minister, a teacher businessman, a farmer, a mechanic, a carpente plumber, an accountant"—or some other use person, he automatically integrates the whole life in a definite direction. No longer is he aimle confused, at sea. Life has purpose, and out of t comes joy. Harmony always results as soon a boy or girl decides on the work he or she wants do in life. It gives each a place of usefulness, belonging, of participation, and that is essentia selfhood and self-respect.

Nothing more scathing can be said of man th this, "He is as free as smoke, and as homeles To be a drifter in a world that calls for destin minded people, to be a parasite in a world wh men and women were created to do useful wo well, is to set at naught the forces that make happy, contented living.

How well we all know the old story of t quarry. There where chisels cut and hamme rang, where chips flew and dust drifted lazily sk ward, men worked. To them came a man with question, "What are you doing?"

One man replied with bitter sarcasm, "Ca you see? I'm cutting stone. Why would I be he if not for that?"

Another said, "Me? Why I'm working twel hours a day for measly pay check, working for boss who pays all of us just half what we a worth."

The third man, with radiant eyes, said, "I helping to build a cathedral to God where m can find rest for their souls and hope for the hearts."

Aye, it makes a difference how you think abo your work, and what you think makes it good bad, worthwhile or burdensome. I can easi imagine a garbage collector saying, "My job? Wh I'm helping the doctors and nurses keep our ci clean and healthy. I'm part of the health service

Broader Needs

3. *Work enables us to secure the necessities life.* What are the necessities of life? Basical they are food, clothing and shelter. Justice a fair play demand that we make each working pe son, regardless of his social position, a person worth in the life of the community, and see th each receives a legitimate portion of the benefi of work. But each participant must see his part i the total program with honest eyes, give hone work, and express honest loyalty and vision. H who can work and does not has no claim upon th state. He who has work and does it shoddily ha no claim on anyone. But to him who has work, an works, we should give the rewards for which me labor.

ut the necessities of life cannot be limited to l, clothing and shelter. Even if all of these e guaranteed to men they could not satisfy the essities of man, nor make of man all that God ects and life demands. To these must be added creative hobbies that enable us to use the ca- ities and talents not needed in our normal k, the recreational necessities that keep us lthy and on center, membership in social ups that enable us to learn and serve beyond belt lines, meaningful citizenship and the place k gives us there, and social status, without ich no life can be complete nor self-respecting. ife's needs will always be more than bread, hing and shelter. Man is more than mouth, mach, back and hands. He is spiritual, thetic, gregarious and curious. Bread will er satisfy his hunger. Because of this fact, mmunities come into existence and persist. mmunity means the many, working and living, h in his place, for something that is useful to larger self and the lives of others. When men rk at useful tasks and vocations, each doing work well, the community is strengthened and ssed. Such a community, created by such people such purposes, gives each a place and a part, d makes even the menial tasks important contri- tions to the welfare of all. Social status ought be based on man's usefulness to the community, st, present or future, and all social security pro- ams must be based on such a consideration.

Kingdom Work

4. *Work expresses our faith in God.* Faith with- t work is a contradiction of terms. To have faith any significant degree means that we are busy, efully employed people. It is this fact that moves all to applaud James when he says, "Show me ur faith apart from your works, and I by my rks will show you my faith. . . . Faith apart om works is dead." Amen!

All useful work is therefore Kingdom work, rthering the purposes of God in the earth. Every ristian must therefore be a busy, working hristian, and the useful work to which a Chris- an gives his life is God's work. Yes, I know we ay, "Give us this day our daily bread." But that no petition for a handout. It is a request to God r health and strength to do that which will sup- y us with the necessities of life—the trinity of ead, clothing and shelter, and all the others.

Our faith in God moves us to be interested in ork, and to find through useful toil the richer crets of individual and communal life. For the od we love and serve is a working God. The hrist we believe in is a working Savior. The Holy pirit is forever active everywhere.

Jesus said: "My Father is working still, and I n working. . . . We must work the works of him ho sent me, while it is day; night comes, when one can work. . . . Do not labor for the food hich perishes, but for the food which endures to ernal life . . . and lo, I am with you always."

In the light of such words, and such a busy life, ho dares withhold his hand from useful work, or from making his work serve the larger dimensions of faith and vocation—the purposes of God and the needs of the world?

The Will of God

A Children's Sermon by Trent Rockwell

St. Michael's Evangelical and Reformed, West Chicago, Illinois

MANY of us play games as we drive along the highways with our families. Some children count mailboxes; others count black or brown cows. One thing that we used to do when we were children was to watch the wheels on the cars in front of us and behind us.

Some of the wheels that we saw ran perfectly alongside each other. But some of the wheels shimmied back and forth. They seemed to be trying to get away from each other. If you asked your father what was the matter, he told you that the wheels of that car were out of line.

Nothing But Trouble

Wheels that are not in line give you nothing but trouble. For one thing, the driver cannot get as much speed from the car as he would normally get. Then too, the car uses more gas because the motor has to work harder to get the quarreling wheels to take the car where it is going. And finally, when we take off the tires to examine them, we find that they are worn because they were fighting against one another. The tread on one side of the tire is almost gone while the other side remains as good as new. And even though the tire was only used for a short time, it has to be thrown away because the worn spots could cause a blowout.

When we know that God wants us to live in a certain way, and when we know that he wants us to do certain things, and then we don't do them, we are like these wheels that are out of line. God wants us to go in one direction, but we want to go in another. And then God must work just that much harder because we hindered him from getting to the place he wanted to go. But when we are in line with his will, then God's movement is faster. We are helping instead of hindering.

Perfectly in Line

When we remember Jesus' life we see that he was always going in the same direction as God. He was always perfectly in line. His prayer was always, "Thy will be done." The direction that God wanted him to take was the direction that he took.

If we are to help God finish the Kingdom of God that has already started in Jesus, then we must become wheels that are "aligned" to God and his will. We will then pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven," and really mean it.

The Comfort of God

By John G. Ferry

"Blessed are those who mourn, for they shall be comforted." Matthew 5:4.

THESE words of Jesus would seem to tell us that mourning is a blessing. Such a statement is difficult to comprehend when a loved one is suddenly and unexpectedly taken from us; when the sun seems to darken before our eyes, and the future looks bleak and hopeless. When our hearts are broken with anguish, how can we be receptive to the idea that mourning is blessed, or that those who mourn shall be comforted?

That Jesus knew, and gave way to, real grief is recorded in our New Testament. We read that he wept over the impending destruction of Jerusalem, and he wept at the grave of Lazarus his friend.

It is as we look upon sorrow in the context of love—love both human and divine—that we begin to understand what Jesus meant when he said, "Blessed are those who mourn, for they shall be comforted."

Only occasionally in the course of my ministry have I beheld loss without evidence of sorrow. It is when we love someone dearly that we are moved with grief and sorrow at their passing. Such grief tells us something about the one who has passed through life's outer gateway. It tells us that this person possessed those qualities of heart and mind that inspire love in others. And since it is our faith that God is love, we are assured that such a person possesses those qualities required for fellowship with One who has gone before to prepare a higher dwelling place. This realization is in itself a source of deep and abiding comfort.

Comforting Memories

Then grief tells us something about those who mourn. It speaks of deep devotion, of a sense of belonging tempered now by a deep sense of loss. It tells us of difficult and trying situations faced together and triumphantly overcome. It tells us that when the open wound of sorrow has been healed by time and faith, there will be rich memories of bygone days to bring comfort and inspiration for the days which are to come. How many there must be in this church today whose lives are daily enriched and inspired by the memory of those long loved but lost awhile. Such memories and such inspiration together provide a source of great comfort.

Grief also tells us something about God. At the center of our faith stands the cross, a symbol of God's sorrow. A symbol that he does not stand aloof, but that he comes down to earth and suffers with us and for us. Jesus weeps not only for Lazarus but for your loved ones and mine. He mourns with us because he loves us. And because he loves us we can rest assured that he will be close to us in our hour of distress. He will bring us assurance of a heavenly fellowship. He will remind us that, though our hearts have been stripped of their joy as the trees have been stripped of their summer's dress by winter's frost, yet beyond winter and beyond sorrow there is the bud of renewed life and the hope of eternal things. This too is our source of comfort.

Abiding Fellowship

Beyond our sorrow there is the comfort of eternity, the knowledge that there is in heaven an abiding fellowship and an everlasting Love.

Dr. Buttrick was in the home of a friend during a severe thunderstorm. In the midst of the storm his friend's little boy got out of bed and came downstairs to see if his dad was still there. "I wasn't frightened, Dad," he said, "I just wanted to make sure that you were all right." He was frightened, of course, Dr. Buttrick observed. But his fear was overcome when he discovered his father was present.

We too are frightened in the larger storms of life. But we find comfort in the fact that we have a Father God who shall not be moved, but who stands ever ready to receive us in his everlasting arms.

"Blessed are those who mourn, for they shall be comforted"—comforted by the knowledge that in God is that love which is ready to receive our loved ones in an eternal fellowship, comforted by the memories of experiences shared in the past and inspired by the hopes for the future, comforted by the presence of God in the person of the Good Shepherd who shares with us our sorrows and our grief, comforted by the knowledge that God has established a home eternal, built upon foundations that shall not be moved.

JOHN G. FERRY, minister of Kerrobert United Church in Saskatchewan for more than four years, spends much time on Presbytery and Conference committees, working for more adequate traveling allowances for ministers in the expansive charges of the Canadian prairies. He is a graduate of the University of Saskatchewan and St. Andrew's Theological College.

Message for Rally Day

How to Overcome Temptation

By William T. Knapp

No temptation has overtaken you that is not nmon to man. God is faithful, and he will not you be tempted beyond your strength, but with temptation will also provide the way of escape, it you may be able to endure it. I Corinthians :13.

LL of us have had some experience with temptation. When days are bright and sunny, thin we are buoyant and free, and it is easy to right; then self-respect is high, life is sweet d God is good. United and strong and happy we n sing heartily with the congregation: "Rejoice, pure in heart, Rejoice, give thanks and sing." en, quite unexpectedly, quite suddenly, temptan trips us up and we find ourselves either in the st or the dirt. Embarrassed, ashamed, disgusted, scouraged, we are left weak, divided, wrong and happy. There is only one thing left for us to g now: "Just as I am, without one plea." At nes some of us are so deeply remorseful that we nnot even sing that.

Horace Mann once said, "Whoever yields to nptation debases himself," and he was right. t when Mann went on to say, ". . . with a debasent from which he can never rise," he was wrong. ere are a number of things that every man and man, every boy and girl can do about temptan and debasement. To begin with, if you are er to get anywhere with your temptations, you st get out of your mind the idea that you are cked just because you are tempted. That is not ! Such an idea is a tortuous self-condemnation at can bind you to the earth with far more effecveness than anything that the Lilliputians hieved in their dealings with Gulliver. Why do u reproach yourselves so? Who do you think u are—God?

Every time you flay yourself without warrant, inking that thereby you are wicked, remember at Moses was tempted, David was tempted, ter was tempted, Columbus was tempted, eorge Washington Carver was tempted. Parcularly, you should remember that Jesus was mpted. Three times he was tempted. And you ink none the less of him. The damage comes to your life and to mine, not when we are tempted, but when we yield to temptation. "You and I cannot keep the birds from flying over our heads," Augustine said, "but we certainly can keep them from building nests in our hair." So, when you are handling your temptation, remember that to be tempted is not necessarily a mark of wickedness.

Everyone Meets Temptation

Now some of you are going to ask, "What shall I do when I am tempted?" I would like to counter with another question: "What do you do when you fail in an examination in school or college?" I don't suppose there is anyone here this morning who had more difficulty with languages than I. Mathematics to me was strawberry shortcake with whipped cream; I just ate it up. But Greek and Latin were like so much sawdust and soapsuds that I just could not stomach but was expected to eat. I would not dare tell you how many examinations the professor gave me in Greek, I was such a borderline case. But I did not give up. I persisted, and finally was able to achieve.

I say this with humility, without any sense of boasting. I say it first of all for you young people who are having difficulties with studies, but I say it more particularly in the interest of you people, young and old, who have an ideal, a dream of Christlike character, and yet find yourselves every once in a while lying flat on your faces in the dust, having failed utterly and miserably, cast down in spirit, not knowing what you can possibly do to recover from your debasement and win over future temptations. Always remember that the wrongness of the situation is not so much the fact that you have fallen in the mud, but that you wallow in it; not so much that you slipped into the slough of despond or that you strolled into vanity fair, but that you are content to stay there. When you are tempted and fall, pick yourself up, dust yourself off and march on. "Forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus."

The second thing everyone who is tempted should do is to examine himself as to exactly how honest he is about his dream of becoming a good person. The time to ask yourself whether or not you are absolutely sincere is not when life is moving along like a song, not when it is easy to do

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WILLIAM T. KNAPP, after a pastorate of twenty-three ars in Nashua, New Hampshire, is now associate minis- of the Immanuel Congregational Church in Hartford, nnecticut. He is a graduate of Union College in henectady, New York, and of Yale Divinity School.

right. Every mature and sensible person wants to be good, wants to be Christlike in character. Neither does it do any good to ask the question after you have succumbed to temptation. I suspect that more people hunger after righteousness at that time than ever before. Then right and wrong stand over against each other with sharp distinction. All righteousness is as gold, all wrongness is as lead. The time to ask yourself whether or not you are absolutely sincere in your desire is at the very moment you are tempted. Then you are more likely than at any other time to get the real answer.

Do you recall the story of the brownie in Small's *Vision of Fairyland?* All day long he picked up snails and slugs in his wheelbarrow. Early each morning the king of the world passed through that part of the woods where the little brownie lived and made all things beautiful and new. Though the brownie longed to see the king—or thought he did—he never had the opportunity. Why? It was all because of a lovely, soft little green blanket. This most cherished possession had fallen out of the fairy queen's chariot, and the brownie had found it. At night the blanket kept him warm. Indeed it kept him so warm that he never woke up in time to see the king of the world when he passed through the forest. One day there came to the brownie a shepherd who understood the brownie better than he understood himself. The shepherd asked if the brownie had seen the king of the world, then said that he saw something in the brownie's soul that kept him from the vision —something that looked like a blanket.

Self-Denial Necessary

Think of all the little green blankets in which men wrap themselves. A bottle can be a little green blanket; so can a hypodermic needle, a bank book, pride, possessiveness, self-pity, vanity, egotism—so many things. We say we want to be like our most admired personality—patient like our mother, generous like our father, kind like our friend, morally brave like Lincoln, unselfish like Schweitzer, persistent like the Curies, invincible over handicaps like Helen Keller, trustful in sorrow like William Penn. But are we willing at the same time to give up our green blankets? If we are to succeed in overcoming temptation we must be relentlessly honest with ourselves and with God about these lovely, soft little green blankets. "If any man will be my disciple," says a familiar Voice, "let him deny himself, let him give up his little green blanket and follow me."

The next thing that you must do is to resist temptation. Anatole France has a story in which God asks the devil how he dared to tempt a beautiful girl. And the devil replies that she came onto his ground. When is it that people step over to the devil's ground? I know of no better illustration than that to be found in a book by J. M. Tettemer entitled *I Was a Monk.* Tettemer, who left the monastery to teach, tells briefly of a garden party next door to where he was living. Among the dancers was a lovely girl, in her late teens or early twenties, who wore a gown of such diaphanous material that every time she passed between [illegible] and a brilliant light, her graceful legs [illegible] sharply silhouetted, and Tettemer says he "to[illegible] second look." This is more than amusing. In[illegible] history of the psychology of temptation [illegible] wrongdoing, that is the place where men [illegible] women step over onto the devil's ground. J[illegible] Valjean, in Victor Hugo's *Les Miserables,* on[illegible] night that he sat at the bishop's table and loo[illegible] a second time at the bishop's second candlest[illegible] stepped over onto the devil's ground and was[illegible] his way to becoming a thief again. Silas Mar[illegible] looked a second time at the gold coin he had[illegible] ceived for the cloth he had woven and step[illegible] over onto the devil's ground on his way to[illegible] coming an inveterate miser and introspective m[illegible] John Wilkes Booth began to think about [illegible] notoriety he might gain for himself if he could[illegible] away with Lincoln, and stepped over onto [illegible] devil's ground, along the downward path t[illegible] ended in the assassination of the President of[illegible] United States.

Take No Second Look

It is the second look that always trips you[illegible] It was the second look that tripped up Eve—[illegible] subsequently Adam. Did she turn her back on[illegible] tree of good and evil? Did she? No, she plun[illegible] herself right down in front of it and let its fasci[illegible] tion grow upon her. "So when the woman s[illegible] [she would not have seen if she had not been lo[illegible] ing straight at it] that the tree was good for f[illegible] [notice how she had already begun to rationali[illegible] and that it was a delight to the eyes, and that [illegible] tree was to be desired . . ." By that time she [illegible] a goner.

Always it is that way. If you are ever to ov[illegible] come temptation, you must go along in a differ[illegible] way. You must resist temptation and remem[illegible] that each moment of resistance carries you nea[illegible] to victory. A man came to Dwight L. Moody w[illegible] a horrible tale of moral degradation; after he h[illegible] reported all the harrowing facts, he said to D[illegible] Moody, "What would you have done in such[illegible] situation?" Moody answered, "I never would ha[illegible] gotten into it." Does this mean that Mr. Moo[illegible] was never tempted? Of course he was tempt[illegible] but he resisted. And he resisted temptation eff[illegible] tively because he dealt with it the same way th[illegible] Jesus did. Read over that story of Jesus' temp[illegible] tion. Notice what Jesus said to the devil: "G[illegible] behind me, Satan!" "Get out of my sight!" Wh[illegible] Because he knew that once you get a temptati[illegible] out from in front of your eyes, whether they a[illegible] the eyes in your face or those of your imaginati[illegible] you have taken a decisive step in breaking temp[illegible] tion's power to do anything to you. So when ne[illegible] you are tempted, save yourself from crossing ov[illegible] onto the devil's ground by saying, "Get behind m[illegible] Satan!" Don't take the second look.

There is another thing that you can do to me[illegible] temptation. You can establish such strong hab[illegible] that they will save you when you are thrust in[illegible] difficult places. Do you remember how Ulyss[illegible] dealt with temptation when he had to pass by t[illegible]

island of the sirens? Before he approached that dangerous Italian promontory he filled the ears of his sailors with wax so that they could not hear the sirens' song. He also did something else. He had his sailors bind him to the mast. When they came to the island, the sailors never heard the songs of the sirens, but Ulysses did—and the only thing that saved him was the fact that he was bound to the mast. The strain was great, but the ropes held. You see the principle at work here. The formulation and perpetuation of good habits will often bind and hold us in the right way when temptation comes. The pull and strain may be great, but we will be held just the same.

John Galsworthy, in a collection of short stories entitled *Caravan,* draws a picture of "The Man Who Kept His Form." Briefly, it is the tale of a young man who had been brought up so well that no matter what trying experience he was called upon to pass through, he always kept his form. As I understand it, this is the principle upon which a great deal of the training of our men in the armed services is based. Men are drilled hour after hour, day after day, week after week, until their actions become so established that their officers can be sure that in a crisis they will keep that form, they will react automatically, do as is expected of them. This is the same principle parents use in the upbringing of their children. It cannot be beaten. As the Bible says, "Train up a child in the way he should go, and when he is old he will not depart from it."

Do you remember the scene in *Jane Eyre* when Rochester is pleading with her to go away with him to the south of France? They loved each other and to Jane, who all her life had dreamed of such a love, the appeal was almost irresistible. Only the memory of what she had been taught as a little girl saved her in that hour. She said at last: "Laws and principles are not for the time when there is no temptation—they are for such moments as this, when body and soul rise in mutiny against their vigor. Stringent are they; inviolate they should be." Establish within yourself, therefore, through life such strong habits that when the hour of temptation comes, no matter how great the pull may be, these habits will hold you and bring you safely through.

Choose Your Company

Something else will help you. A man is not only known by the company he keeps, he is also helped or hurt. Be choosey. Keep the right company. The alcoholic, if he gets into the wrong company, before the evening is over will be invited to have a drink and then he will take the "second look" and the second drink—a chain reaction and the man is doomed. On the other hand, the alcoholic who is associated with Alcoholics Anonymous can—when he is tempted, when he feels the urge to drink—go to the telephone and say, "Bill, I'm in a jam. Will you come over?" And not only does Bill go over, but Jake and Joe and Jim. They sit down with their friend, these men who understand his problem; they are strong and they surround him, and in that atmosphere the crisis passes; finally the man comes out himself, victorious over his temptation.

If I am thankful for anything, it is for the church. As I have set myself in the center of this Christian fellowship, I have found over and over again that it has saved me from many a pitfall. It has brought me safely through many a crisis because it has surrounded me by strong people and held me up to my best. It has taken me off the rim of aimless living to the axle of life, the center around which the whole universe of God revolves. You can travel with the wrong crowd and get into trouble, but if you establish yourself in the right crowd you will be saved in the hour of temptation.

In all this I would mislead you if I did not tell you that after you have done all these things you may possibly fail unless you do one thing more. In the story that I told about Ulysses, he passed through only by being bound to the mast. He felt the tug. But other men passed the same island without being tempted, without even hearing the sirens' song. The Argonaut sailed by, and no one's ears were stopped, no one was bound to the mast. Its crew had a sweeter singer in its midst. Orpheus, the sweetest singer of antiquity—Orpheus, whose songs tamed timid birds and subdued wild beasts—was among them. Because of his presence and their attentive and loving relationship to him, they escaped. When he sang, the song of the sirens lost its power to beguile. This suggests the secret of the victorious living of the saints and near-saints. They have taken on board the ship of their lives Jesus Christ, the Ulysses of our faith, whose songs have ever drowned out all that is worldly and carried men through situations that have tempted others and defeated many. The secret of his life was his oneness with God, his close relationship, trustful and obedient, to the Father.

God Our Refuge

Were you able to go to Paul, St. Francis, William Carey, Frank Laubach or Albert Schweitzer and ask how they have been able to avoid or to triumph over temptation, they would tell you about Him whose music is so elevating, so moving, so constraining, that as they have listened either they did not hear the alluring world voices, or hearing them, they were held to what is high by the love of God in Christ Jesus, and so were able to resist temptation and come through strong in the power of his might. No truer words have been spoken of God or Jesus Christ than those of Annie S. Hawks's hymn:

> I need Thee every hour,
> Stay Thou near by;
> Temptations lose their power
> When Thou art nigh.

When God enters, when Christ is present, evil goes. If you are to overcome temptation, you must have a close relationship to God and to his Son. You must take Christ into the ship for only then can you be absolutely sure of yourself. Keep close to him. In him is your strength.

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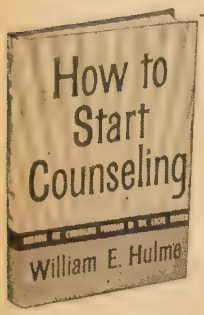

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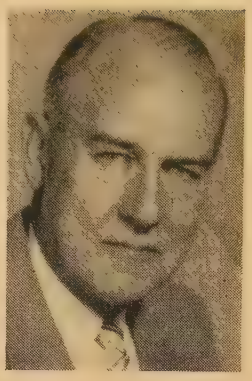

The Fine Art of Introducing

By Robbins W. Barstow

THE introduction of a guest speaker is indeed a fine art. It can make or mar an occasion, depending upon the quality of the artistry or the degree of bungling that characterizes it. It can put a speaker and an audience at mutual ease and expectancy, or it can be merely an irritating interlude on a program, infecting the entire occasion with mediocrity.

Many presiding officers, or specially honored introducers, have the best intentions in the world, but ineptness is often quite as disastrous as deliberate ill will. The following comments and suggestions issue from long and varied experience in this particular area of public life, both as introducer and introducee, and lest these preliminary remarks deteriorate into the very sort of protracted verbiage that is deplored, let us move at once into a few specific warnings that may be helpful to those who have the delicate task of introduction to perform.

Pitfalls to be Avoided

1. Never read off the personal sketch printed on the program in hand. That is an insult to the literacy of the audience as well as a waste of precious time. It was put there for the explicit purpose of providing in advance a minimum base of essential information as to who's who.

2. Never read off, or recite, a bare list of dates, degrees, positions, publications or other data. Interested persons can look those things up for themselves if they want to have such a catalogue of details. It is boring, time consuming and embarrassing to the waiting speaker.

3. Never start off by saying, "I have never known our guest until I met him just before we came on the platform . . ." Proper pride ought to

revent such an admission, and who ires, anyway.

4. If you have known him, or heard im before, don't skim the cream off hat he has to say by giving an adance rehash of his principal points nd punch lines. This is cause for ustifiable homicide.

5. Never rave about his eloquence particularly his wit. That is like preading butter on a springboard. If e *is* eloquent or witty, give the audience the thrill of discovering it at rst hand. If he is neither, or for any eason (perhaps the introduction!) nable to hit his normal stride, it will e less embarrassing for you as well s for him if you have not built up n inflated expectation.

6. Above all, curb your own wit nd eloquence and volubility. Presumbly people have come to listen to the peaker, not to fidget through a session f oratorical show-off. It is a form of rand larceny that ought to be heavily unishable to steal five or ten minutes f a guest speaker's time and to the ame extent ruin the dispositions of he many who are eager to hear what e has to say, not your ramblings and epetitions and irrelevancies.

General Suggestions

On the positive side, the ideal introuction demands not a little imagination as well as some ordinary intelligence. It cannot often be as condensed nd to the point as a presidential resentation, but that is a good mark o shoot at. The introducer should now, or discover by discreet questionng, a few supplementary facts about he speaker, and select an item or two hat may have particular pertinence o the place, the occasion, the subject, r the audience. There are times when touch of humor is appropriate, but his should be cleared in advance with he speaker so he may not be caught ff guard, for his opening might have een planned on an altogether diferent note. Or if the introducer happens to know some anecdote that would ot divert the interest or twist the nain emphasis of the occasion, this nay be used, briefly, and after clearnce with the speaker.

Of course, no absolute rules can be aid down, or introductions would always be stupid. Situations often call

(Continued on page 21)

ROBBINS W. BARSTOW is director of the Department of American Communities Overseas of the National Council of Churches. He has had considerable experience with introductions, both as speaker and introducer, for he has held many civic, denominational and interdenominational offices and has traveled widely through Europe, the Middle East and Latin America. Dr. Barstow has served as missionary in Turkey, chaplain in World War I, and pastor of Congregational churches in New England and Wisconsin.

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Empathy in Labor Relations

By Fred G. Scherer

LABOR DAY offers occasion to assess the losses and gains of labor, its position in the economy of the commonwealth and its relationship to the whole economic and social fabric. There is a tendency toward oversimplification of the issues that are publicized when notice of a strike or lockout appears. Yet no such thing as a simple labor dispute exists and seldom, if ever, is it possible for the public to know the relative merits of the positions of the parties to the controversy. There are always involved not merely matters of fact, but the inevitable human and social relations, the values of which cannot be set down in terms of dollars and cents.

Organized labor has been a part of the economy for such a length of time that it is accepted as a necessary and major factor. The first strike of record in the United States took place as early as 1741 in the city of New York and was primarily concerned with a law fixing the price of bread. The date is significant in that it sets the struggle for bread between employers and employes as preceding even the American Revolution and it has been continuous to the present day. This is not to telescope the history of the growth of organized labor into such a compact scope that it seems to have been accomplished without resistance. The history of unionism and organization of workers has required persistence and fortitude. It has proceeded at the cost of many lives and contini controversy with employers as we with constant struggle in the poli arena, until organized labor reached its present strength. M time, manufacturing in the Un States has grown from the i vidually owned factory to domina by large corporations engaged in m production.

Changed Philosophy

During that process a sim change was taking place in religion and philosophy of the nat For 100 years following the Ameri Revolution not only was the worth the individual recognized, but his f dom was stressed to such an ext that he was thought to have the ri to do pretty much what seemed g in his own eyes. Religious leaders w carried away with economic progr so far as to say that the finan status of an individual reflected integrity and righteousness. corollary to that belief, of course, v that people living in poverty had b denied the factors of God because some lack of character or heinous s

Around the turn of the 20th cent a new group of prophetic voices p claimed what was called the "soc gospel." The value of the individ was enhanced by the idea that he h an obligation not only to himself to society as a whole, or, in econo terms, to the commonwealth, whi in religious terms, was known as Kingdom of God. Perhaps it wo be more accurate to say that the Ki dom of God included the comm wealth, since all human relations w a part of the emerging social gosp Whether this concept was the res of complexities in industrial proces and the requirements for individu

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FRED G. SCHERER as labor aminer for Oregon is director of labor relations act of 1953. A gradu of McCormick Theological Semina and a Presbyterian, U.S.A., minist he held a Portland pastorate when began active participation in indu trial relations through his local a state councils of churches, but to leave from the ministry in 1950 accept appointment as chairman of t state Board of Conciliation.

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to become a part of team play in production, or whether the social gospel was a normal growth in understanding of human relations, is an academic question. As a practical matter, the mechanization of industry, with its implications for labor and the concept that men had an obligation to cooperate in the production of the necessities of life, stimulated the imagination of the entire people to such an extent that an era of optimism resulted. To industrial leaders and religious prophets there seemed to be nothing that could prevent the coming of utopia. But they reckoned without the terrific pull of self-interest that is forever throwing the monkey wrench into the smooth operation of social and industrial relations.

Mutual Welfare

In the arena of industrial relations at the present time the conflict of self-interests between labor and management is clearly apparent. To resolve the conflict is the number one concern of the public as well as the parties immediately involved. The history of industry also offers its own lesson that these are not static conditions. The most casual reference to technological changes that are themselves being turned out with almost assembly-line continuity should lead us to accept the fact that we are dealing with an ever-changing situation. Self-interest, even enlightened self-interest, is inadequate to meet these changing conditions. A very significant factor in the present situation is that the two great forces, the employer and the employes, have more or less of a balance of power. Unionism has reached a strength that is a measurable match for the strength of the employer associations.

A new right has emerged in the long struggle between management and labor. Supported by a third party, namely, the government, it represents public interest. This is the right of workers as well as employers to organize, and to select, free from coercion, their own representatives to participate in collective bargaining. There is a glimmer of hope in the recognition by enlightened leadership on both sides of the bargaining table that what has been called economic warfare must be resolved to a type of thinking that leads to mutual welfare. This represents the first streak of dawn following a night of bitter conflict. The idea has not penetrated the body politic, but certainly it should be the element to be encouraged on this Labor Day of 1955.

Notable Advance

In the 20 years that collective bargaining has been encouraged by legislation, a few representatives of labor on the one side and a few representatives of management on the other have been conscientious in their negotiations. These few have reached a position of sympathetic understanding of the people and the purposes of those who are on the other side of the table. This is a notable advance, but a further step needs to be taken around a collective bargaining table. It is an attitude that reaches even beyond sympathy with the position of another person and is identified as empathetic understanding. In plain English, it is the well-known ability to place oneself in the other fellow's shoes, or to put oneself in the place of his adversary and actually enter into a given situation with an understanding of the other fellow's point of view.

Not only are the economic contestants far from such an understanding; the general public practices very

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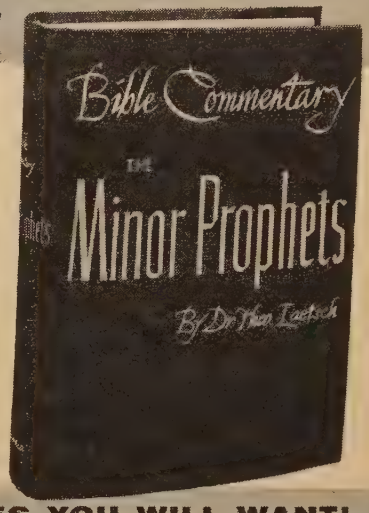

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little empathy during a labor dispute. Basically, this is reflected in the gap between the statutes protecting property rights and those protecting human rights. This situation remains too true, even though legislation has been giving more consideration to human rights during the last half century. There yet remains terrific resistance to any legislation that tends to ease the conflict between property rights and human rights. The result is that legislation affecting labor relations is still too often designed to be punitive and restrictive. With such a purpose, it is foredoomed to cause greater economic warfare rather than to hasten the coming of the day of industrial peace. It should be repeated that conditions are changing all the time and laws need to be changed accordingly. Legislation cannot anticipate all the variables in labor disputes, but it can establish agencies and procedures which will assure a fair balance of power and require collective bargaining. Within an adequate framework, the third party in a labor dispute, the public, also can be represented. However, legislation which is designed to be protective and promotive of the interests of both management and labor can only be secured in terms of empathetic attitudes.

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To try one other type of illustration suppose we consider industrial relations in terms other than those of contest, such as a football game. The teams there struggle against each other, within a limited area, to cross their opponent's goal line. The industrial team of labor and management does not consist of two parties contending for opposite goals, but of two parties who have the same goal. They can better be compared to a highway construction crew. They have machinery and equipment on the one hand and manpower on the other that work together to construct a road that makes traveling smoother, not only for themselves but for the public in general.

In terms of economic life, natural resources are common property. Their conversion to other forms of useful goods is achieved by a combination of capital and labor. But the goods so produced remain public wealth. Their use and distribution requires the presence of a third party, the government, representing the public. Too often we forget that while the form may change, this public wealth remains the property of the commonwealth, which can be no stronger than equitable production and distribution allows it to be. The economic success of the individual depends upon a favorable economic status for everyone.

Combined Resources

In religious terms, this means that natural resources are the gift of God to mankind. It means that the gifts of brain and brawn are from the same source. It means that the challenge of life is to combine these resources in a way of life that will lead to greater abundance in all areas of living. The condition for attaining this goal is not one of malicious and destructive competition. The goal is only to be achieved through cooperation that is based upon as much respect for the other fellow's rights as I demand for myself.

Within such a way of life there will remain struggle and competition, of course. The struggle to discover new resources, to continue scientific researches, to adapt the findings to useful purposes, is endless. The competitive spirit remains to do a better job, to increase the unit of production, to attain a wider distribution of goods and services. There is no utopia for human beings. There is always labor, there is always work for both management and labor—work to improve human relations through empathetic understanding.

N. B.

OUR faith reaches beyond the stars, but we must practice it on the surface of the earth.—*Andrew W. Blackwood, Jr.*, The Voice from the Cross *(Grand Rapids: Baker Book House, 1955). Used by permission.*

For Summer Study

A COMPANION TO THE STUDY OF SAINT AUGUSTINE. Edited by **Roy W. Battenhouse.** 425 pages. Oxford University Press, $5.50. As a graduate student of one of the contributors to this volume, I once did a paper on the *Enchiridion* of Augustine of Hippo. At the end of the paper Professor Outler scribbled these words in red pencil: "Unstrung Pearls!"

Until this fine volume made its recent appearance, the mind of Saint Augustine was, to many of us, like a lot of scattered, unstrung theological pearls. Students, lay and professional, have been forced to forage in far-flung depths for a strung-up bead, a systematic understanding, of this great doctor's doctrine. With this *Companion,* the student can now ascertain, outside the limits of controversy and cliché, what Augustine actually believed about our blessed Lord and the gospel in his church.

Albert C. Outler (Section XIII) deals with the "Person and Work of Christ" in Augustine's thought. The bishop's personal pastoral life and experience is analyzed in Section III by Joseph B. Bernardin. T. S. K. Scott-Craig (Section V) brings into focus the man as teacher-communicator. In Sections VI, VII and VIII, Stanley Romaine Hopper, Frederick W. Dillistone and Paul Lehman project the apologist and defender of the faith against headstrong heresies of his day.

There are two sections in this work aimed at bringing Augustine's thought up-to-date in the sense of being relevant to our contemporary scene. These are "The Significance of Saint Augustine Today," by Daniel D. Williams (Section I), and "The Christian Ethic," by Thomas J. Bigham and Albert T. Mollegen (Section XIV).

The student who desires to grapple with the Doctrine of the Trinity (Cyril C. Richardson, Section IX), or refresh and clarify his conception of *Civitas Dei* (Section X, Edward R. Hardy, Jr.), or probe the relation of Faith and Reason (Section XI, Robert E. Cushman), or ponder the Creation (Section XII, William A. Christian), or find help in the practice of the Devotional Life (Section XV, Roger Hazelton), will find them all in this volume of strung Augustinian pearls.

Normally, when 16 mature philosophers and theologians descend with their tools to resurrect some long-buried doctrinal *corpus,* one might expect anything to happen, from warfare to futility. Yet, in this corporate undertaking by scholars of differing traditions and temperaments, Saint Augustine emerges "unified," and I suspect the contributors discovered a "unity of spirit, a bond of peace" among themselves hitherto unsuspected.

The churches owe a debt of gratitude to the editor and the authors for releasing such a revealing volume which will be of inestimable worth to the lay student and the busy parish parson who have no time—indeed, no library—to dig out the pearls of great price from the fertile mind of this saint.

The few petty criticisms that might be made would merely be expressions of personal impressions, and not worth the effort. Also, a judgment as to which contributor did the best job would be unfair. For, "companions" of Christ always hang together like pearls strung with strength and grace. This, to be sure, is precisely how, in spirit, Saint Augustine must join with these members of *Duodecim* who have given him new relevance to a world which is a macrocosm of his

portrait of a circuit rider . . .

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This *Companion* is a "must" for men who are preaching to such a world!—*Ray Holder, Rector, St. John's Episcopal, Los Angeles, Calif.*

ENCOUNTER WITH REVOLUTION. By **M. Richard Shaull.** Association Press, $2.50. Here is a book which we, as students in the world struggle, have needed since the 1930s. Far outbalancing its weak points are its originality and clear insights into the basic tensions of our day which challenge us to throw out our old ideas of missions and shallow thoughts of world struggle, and search for a new and more profound perspective, with which to view the Revolution and the Christian answer to it.

The author clearly draws the picture of today's multisided conflict, with its political turmoil, economic tension, moral dilemmas and the spiritual revolt of modern man against the religions which foster the ideas and moral bonds of the past. Shaull holds that, though communism is an outgrowth of the Revolution, it is betraying its cause. A No to communism, then, is not a No to the Revolution—and must not be so.

In giving possible alternatives to communism, the book fails to be specific, and oversimplifies the problem by lumping all intermediate groups into one "liberal democratic" party. Throughout, the book is deficient in real examples to pin point ideas, I feel.

My main criticism of Shaull is that he writes as a super-American in an ivory tower. Continually his picture makes the grave error of presuming no Revolution in the United States, ignoring such facts as the Supreme Court decision on racial integration, the rise in juvenile delinquency and the growth in church membership. America, like the rest of the world, is undergoing a profound transition, but Shaull does not seem to see this.

He brings out correctly that the church today is too often of a status quo mind, dragging when it should be leading, and that the absolute division of church and state must be a fiction. In his drawing of the prophetic function of the church, the author might better have dealt more with the spiritual and positive rather than the political and negative side of the issue. The three fundamental problems facing us today, and Shaull's answer to them, are well put, but here again the author does not give the transcending spiritual values of Christianity, but deals only with the spiritual as *directly* related to politics and economics.

A need is suggested for a renewed Christian "style of life" through which we might develop a new perspective of our job in the world mission, both from a local and an overseas point of view. But these final excellent

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Well Begun is Half Done

Monsieur Dior and his brethren are not the only group interested in the New Look. The modern world changes so rapidly that "new looks" appear almost daily. Clergymen and seminarians ought to be aware of the changes which have taken place recently in their financial status. Social Security has altered the picture and the minister of the future will have a chance to have a future. It is, however, mandatory for the clergyman to provide protection for his family during the intervening years between now and retirement and thus complete his security program.
Intelligent clergymen will do well to take a good look at the "new look." Young ministers would be wise to survey the changing scene with care. Well begun is half-done!
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uggestions appear rushed, while they eserve additional treatment so as o impress them on our minds.

Portrayed here is the need which nly ecumenism can fill. Study groups sing this book could be the key to he ecumenical door.

Shaull does not claim to give all he answers, but he succeeds in caus- ng the reader to sit up, take notice, hink and pray through Jesus Christ or a more enlightened church and a etter world. A great step toward resenting the picture of the Chris- ian world mission today, *Encounter with Revolution* is excellent reading or anyone proclaiming the indivisi- ility of the Christian faith and our haotic world.—*David E. Durham, Associate Secretary, Y.M.C.A., Vir- ginia Polytechnic Institute, Black- burn, Va.*

SHEPHERDS TO 24,000,000 SERVICE MEN. By **Stanley E. Anderson.** 208 pages. Higley Press, $2.50. Most of his book is designed for seminarians who are considering chaplaincy in the armed services. Other chapters will be helpful to pastors in their ministry to youth entering or returning from mili- tary service. It is to be hoped that this pioneering volume will inspire other such studies. If your taste runs to the style of Dale Carnegie's *How to Win Friends and Influence People*, you will like this book.—*James V. Claypool, America Bible Society, Chi- cago.*

Pulpit Calendar

Sept. 4—Labor Sunday.
Sept. 11—Rally Day.
Sept. 18—16th Sunday after Pentecost.
Sept. 25—17th Sunday after Pentecost.
Sept. 25-Oct. 2—Christian Education Week.
Oct. 2—World Communion Sunday.
Oct. 9—Men and Missions Sunday.
Oct. 9-16—Churchmen's Week.
Oct. 16—Laymen's Sunday.
Oct. 23—World Order Sunday.
Oct. 30—Reformation Sunday. World Temperance Sunday.
Nov. 1—All Saints' Day.
Nov. 4—World Community Day.
Nov. 6—23rd Sunday after Pentecost.
Nov. 11—Armistice Day.
Nov. 13—24th Sunday after Pentecost.
Nov. 20—25th Sunday after Pentecost.
Nov. 24—Thanksgiving Day.
Nov. 27—Advent Sunday. Stewardship Day.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

Pulpit Post

Mysticism vs. Revelation

SIR: Probably mine is not the first letter to comment upon "Our Way and Other Ways" (May). I realize that we are not judges of the souls of the Hindus and Buddhists, but neither are we qualified to speculate on the mind and mercy of God. Certainly Acts 4:11,12 would strongly suggest the "Only Way" doctrine. That which disturbs me most in the article is the writer's concept of mysticism. As a student of philosophy, I cannot agree with it. In my thinking, mysticism and divine revelation in the Christian faith are quite opposite in nature.

WILLIAM H. MAYFIELD.
Highland Park Christian,
Chattanooga, Tenn.

Soft and Slow

SIR: No organist would play hymns fortissimo during a communion service, at a funeral, or during any of the interludes in a service when music helps to bind the congregation into a worshiping whole. Why then do some organists, at such times, play at a tempo which stimulates rather than soothes? When music is a roadway over which memories are transported and a vehicle which brings us aid in our meditation, it should be soft and likewise slow—not half the normal tempo, but perhaps two-thirds—to fulfill the purpose for which it is included in the service.

HUGH CHAMBERLIN BARR.
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Pulpit Patter

By Morton S. Ensl

Concerning Barns

THE third and—unless I subsequently repent—last of those characters from the pages of the past who are so easily dismissed as unlovely and for whom I have confessed in previous columns a more than passing feeling of interest, if not downright affection, is the man placarded through the centuries as the Rich Fool.

I hope it is not necessary to say—although I have the suspicion that even despite my denial some of the readers of this journal will still believe it true—that in so far as the picture early discerned in the New Testament story is true, namely, an errant indifference and lack of sensibility, I hold no brief for it or the man so depicted. My regret is that the picture of a man tearing down his barn to build a greater one, the better to house his increasing store of valuables, is so easily regarded as the evidence of a crass desire to eat, drink and be merry, and must indicate a man alienated from God and indifferent to the welfare of his fellow men. It simply isn't so.

Meeting New Challenges

For many years, as the season has approached for the reopening of schools and colleges, this story has seemed for me to take on renewed freshness. And each time I have hoped that, far from being deterred by it, those coming in to learn would, on the contrary, be eager to imitate this farmer from the yesteryears. Since for a theological professor students do not cease to be students when they leave his classroom for the last time, but through the years of their ministry continue so to be, I find myself more and more, as the years go by, thinking of the larger fellowship of those who serve. And sometimes I have wished—a bit wistfully, I confess—that more of them might constantly find it necessary, as I have, to tear down many of their barns and to build greater ones better fitted to house the crops they are gathering. Unless this has been your experience, brethren—let me for the moment assume the I-you role which the years have made natural—it appears to me that you have labored on stony soil.

I do not mean that for most of us our barns are overflowing with the good wheat of life. I have taught too many years, and know myself too well, to labor under that delusion. But my experience, both in class and out, has been that most men who have found t soil fertile discover before they ha been at work very long that they ha to do quite a bit of barn-building, a that many of the older barns, esp cially those of the "I-have-alway thought" variety, have to be torn do for the more solidly built and co modious structures essential for t increasing crop. After all, any quali about tearing down the shaky and t tiny barns, not suited to house the ne store, may be lessened by thought another story in which with equ vehemence it is insisted that it we folly to put wine into old and britt wineskins. But Jesus, as the reco goes, did not forbid the new skin Instead he insisted on new and sturd containers.

Plentiful Harvest

I am not urging that you scurr around setting fire to your own barr —still less your neighbors'. I confes to but little drawing to pyromaniac of any sort, including both the politica and theological varieties. I am simpl suggesting that if in the course o your ministry you are fortunat enough to find any bars of gold, or an good ore—if I may for the momen change the figure and go mineral—you will not leave the gold outside be cause your old barn is not adapted t housing it with safety.

I hope too, and even more earnestly that you will find it possible in th coming days to avoid that path i which too many of us have attempte to walk, namely, the notion that in creasing wealth—of mind, of under

The Bulletin Board

Contributed by Harvey N. Chinn, Rockridge Evangelical United Brethren, Oakland, Calif.

WHITE LIES TEND TO DARKEN WITH USE.

MUD THROWING IS ALWAYS LOST GROUND.

BAD OFFICIALS ARE ELECTED BY GOOD PEOPLE WHO DO NOT VOTE.

A LOOSE TONGUE OFTEN GETS ITS OWNER INTO A TIGHT PLACE.

DRIVE CAREFULLY—DON'T INSIST ON YOUR RITES.

nding, yes, even of the frequently ligned but eagerly coveted so-called aterial possessions"—must of neces- y make you "poor to God." Instead, rvest your increasing crops and ild your greater barns with confi- nce that they will aid, not hinder, ur service to men on earth. If you , I don't see how it can fail to be to e glory of God in the highest.

Among Us

(Continued from page 13)

r quick flexibility as well as discre- n. But in general, one can suggest ese component parts: (1) a sentence two of greeting and reference to e event or to the audience (unless is has already been taken care of);) a gracious allusion to the guest, th a few well chosen comments out him, such as why he was invited, s outstanding distinction, if any, his particular competence in this ecial area of interest; (3) the clear- t announcement of his topic; (4) the urteous turning over of the rostrum him. That is quite enough, and ould consume not more than two or ree minutes.

The introducer who is thus brief, ctful, as explicit as the situation ay demand, cognizant of his sec- dary mission, and withal courteous d retiring, not only commends him- lf to the audience, but endears him- lf to the speaker who then has a ear field to give of his best, which fter all is presumably the primary urpose of the gathering.

Ecclesiastical Rubbish

By Robbins W. Barstow

irector, Department of American Communities Overseas, National Council of Churches

THE average church pulpit, were it to be reversed so that the hinder ide faced the congregation, would hock and disgust the reverent wor- hipers. Strange, isn't it, how many a inister, Sunday after Sunday, be- omes blinded and hardened to the ac- umulations of trash that clutter the helves and floor behind the Prophet's tand and beneath the Sacred Scrip- ures. The usual inventory, were it ver taken, would include at least a ood many of the following items:

1. A couple of stubs from the last candlelight service.
2. A dried-out water glass, with some dead flies in it.
3. A broken pencil or two.
4. An alien and dilapidated hymn book.
5. Several torn or broken hymn-board numbers.
6. Miscellaneous notices and memoranda of varying vintage.
7. Assorted thumb tacks.
8. Several stale church bulletins.
9. A few relics of special Christmas or Thanksgiving services.
10. A broken part of the pulpit elevator or a chipped piece from one of the pulpit chairs.
11. A faded flower or spray of leaves from a recent wedding or funeral.
12. A shabby booklet of devotional material.
13. A burned-out electric light bulb.
14. Bits of cord or wire left over from some decorating spree.
15. A piece of chalk.
16. A rich assortment of paper clips.
17. A stray Sunday school lesson booklet.
18. Somebody's overcoat button.
19. A small red mitten, or it might be green.
20. An outdated offering envelope or two.
21. Some stray pages from Handel's *Messiah*.
22. An empty aspirin bottle.

If you don't believe it, you are challenged to investigate the pulpit in your own church after the service next Sunday.

P.S. Be sure to take along an ample waste basket.

N. B.

IN the long run, it is so easy to become shrewd in moral decisions, that one ultimately ceases to be even moral.—*Edward N. West,* Meditations on the Gospel of St. John *(New York: Harper, 1955).**

THAT great saint of the 16th century, Theresa of Avila, once described the influence of God on the soul in these heart-warming words: "The Sun is in our house."—*Marjorie Wilkinson,* Walking in the Light *(Nashville: Abingdon, 1955).**

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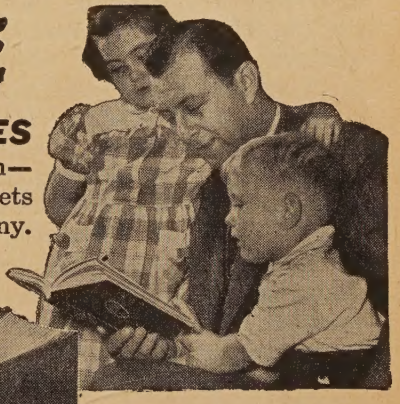

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The Editor's Page

The Event of the Month

MISGIVINGS as to the wisdom of bringing together the heads of the four great world powers vanished with their first greetings of one another. A new spirit was generated at Geneva. No issues were settled but they were frankly defined and sent forward to an October meeting of top diplomats. Any settlement of present issues by mutual agreement between Russia and the West will likely encounter skepticism concerning the good faith of the Kremlin. Can we believe that the U.S.S.R. has abandoned the orthodox Marxian dogma of isolation and enmity in favor of coexistence? Is the amiable disposition shown at Geneva only the basis for a longer range strategy to gain time for an ultimate decisive conflict with the capitalist world? It is not cynical, but realistic, to ask this question. It will be variously answered. My answer is that the Kremlin has had a genuine change of mind. And for two reasons. First, communism has failed in Russia to provide an economy superior in justice and welfare to that of the free enterprise countries. The people are disillusioned and restive. My second reason: The atom bomb has so changed the nature of war that the Marxian prediction of ultimate triumph by the involvement of capitalist nations in suicidal war is no longer realistic. Even the later form of this dream as the military conquest of the capitalist world has had to be abandoned. The atom bomb has now made it plain that in another war there will be no victors, communist or capitalist. We are justified, then, in believing that Russia wants peace, permanent peace, as sincerely as the West wants it, and that her plea for coexistence is not mere strategy, but a life or death necessity.

Eisenhower, Faure, Bulganin, Eden

The Book of the Month

THE STRANGENESS OF THE CHURCH. By *Daniel Jenkins*. Doubleday, $2.95.

DR. JENKINS has long enough been introduced as one of the "younger" theologians of Great Britain. I prefer to introduce him as one of the "older" theologians of the second generation of modern biblical scholars. Biblical theology is rescuing the Bible from the opaque literalism of traditional orthodoxy, and the Christian faith from the secularism and moralism into which it was led by early 20th century liberalism. This revolution is notably taking place in all our theological seminaries. Typical is the Federated Theological Faculty of the University of Chicago of which Dr. Jenkins is a member. This school, famous as a pioneer—even as a symbol—of theological liberalism, now finds that liberalism itself requires a new orientation toward the Bible. [illegible] faculty is now constituted of scholars who [illegible] in the front line of the second generation of t[illegible] revolutionary movement. Such men are proba[illegible] in a better position to communicate the mas[illegible] insights of the pioneering generation, qualif[illegible] by their own critical reaction, than were Bar[illegible] Brunner, Niebuhr, Tillich and others. They [illegible] challenging the modern mind with the Christ[illegible] faith based upon a reunderstanding of the bibli[illegible] account of God's revelation in history. Dr. Jenki[illegible] book derives a special significance from its setti[illegible] in the context which I am here suggesting. [illegible] firmly knitted thesis presents the church as [illegible] "mighty act" of God, a phenomenon in the wo[illegible] but stranger to the world. Yet its masterly int[illegible] pretation of this biblical concept is argued a[illegible] can be accepted without doing violence to a[illegible] other aspect—scientific or psychological—of h[illegible] man knowledge.

A Thought for the Month

IF I were to become a pastor again I would li[illegible] to be called to a church that is, or is willi[illegible] to be, an ecumenical local church. But can a lo[illegible] church be ecumenical? Certainly it cannot tra[illegible] scend and ignore the present system of sectari[illegible] denominationalism and belo[illegible] only to the ecumenical churc[illegible] Local churches which have tri[illegible] to do this have had to effect[illegible] loose affiliation with some denomination in ord[illegible] to avoid becoming "orphan churches." But wi[illegible] this limitation a local church can be ecumenic[illegible] even though it is a member of a denomination: (1[illegible] If it practices the primary ecumenical princip[illegible] of receiving, without the sacrilege of rebaptism[illegible] applicants for membership who come from oth[illegible] Christian local churches. (2) If its creed is Chri[illegible] as divine Lord and Savior, and its prevailin[illegible] ideology is soundly and consciously evangelica[illegible] (3) If it has been emancipated from the delusi[illegible] that Christ has ordained any particular cre[illegible] or form of church organization which requires [illegible] justifies the unecumenical existence of its denom[illegible] nation. (4) If it limits the sphere of its ind[illegible] pendence and autonomy by its responsibility [illegible] the whole church. (5) And if its spirit is ecumen[illegible] cal, that is, if it holds its particular tradition an[illegible] ideology subordinate to the great veriti[illegible] cherished by all Christians and all Christia[illegible] churches. Such a local church will be ready [illegible] be embraced by the ecumenical church when [illegible] emerges. If I received and accepted a call to b[illegible] the pastor of such a church, I think that, wit[illegible] God's favor, we might go places!

An Ecumenical Local Church

Charles Clayton Morrison

For the Record—

of September 1 the managing editor of The Pulpit will manage dit The Pulpit somewhat more getically than he has so far. D.v., urse. N.B. For on September 1 omes full time to Chicago.

me of the readers could not care I am sure. But others will hear news with joy. And with reason: others are the hundreds who submitted manuscripts since ary and have heard nothing about till now.

ie truth is not quite so casual. e of the offerings has been over- d. Many, as a matter of fact, been trundled across this nation ral times since January, as I ed them along in bulging cases, ng to find time in plane, train otel room to dig into my editing. y now and then I paid excess ht charges on them, and that fied the plane companies. Would I could satisfy myself as easily t *my* excess weight!

ow the contributors must and will their satisfaction too. The back- of sermons is already being tled down—you will be reading y of them shortly. And the new y is that sermons and articles nitted henceforth shall be read scheduled or returned on the day are received.

t long last I am 100 per cent at service of you readers and writers. is this magazine. Now as always, depend on you. Be it remembered The Pulpit was instituted by Dr. rison as a way to give utterance the many worth-while sermons ch came to the *Christian Century* which did not fit its special sched- From the beginning, then, The pit has been a kind of homiletical nange. Not much has ever been missioned for it. Primarily we e put the journal at the disposal ministers who would share what y have been producing and those wanted to keep up with what ers were doing homiletically.

he upshot of all this is that we d your manuscripts. Don't wait to invited; you are invited. A word two about the mechanics involved: enty-five hundred words are a lot us. Fewer are better. More will t summon me to the mutilation of r manuscript if we are to use it. why not do the cutting yourself? at way you'd be sure the gems yed in. If quotations are used, *do* icate where they are to be found. 'll apply for publishers' permission reprint, but we must know whom ask and for what. If the sermon is d, we'll need a glossy of you.

Keep your candidating sermon; 'll want to use that one again your- . But send us the next best one. e service you'll get will make your d spin. Meanwhile, I'll be reading nuscripts. T.A.G.

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Founded 1929

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